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Volume L. | FOR CHRIST AND THE CHURCH | Number 10

San Francisco, May, 1915.

Proposed New Facade of Basilica of St. Mary of the Angels, at Assisi enclosing "The Portiuncula" of St. Francis

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COMING EVENTS.

May 4—Convocation of San Francisco, Trinity, Oakland, 10:30 a. m., 2:30 and 8 p. m.

Aug. 19—Primary Synod, Eighth Province; St. Paul's, Oakland, 10:30 a. m.

Aug. 25-29—Annual Convention Brotherhood of St. Andrew, Los Angeles.

WORLD CONFERENCE ON FAITH AND ORDER—BULLETIN No. 8.

April 7, 1915.

Since the last bulletin of the progress in preparing the way for Christian Unity through the World Conference on Faith and Order, five new commissions have been appointed, namely: The Congregational Union of Australasia; the United Free Church of Scotland; the Churches of Christ in Great Britain; the Queensland Conference of the Methodist Church of Australasia, and the Church of England of the Province of South Africa.

The Commission of the Episcopal Church in the United States has asked the Bishops of that Church to recommend to their clergy the observance of Sunday, May 16, as a day of special intercession with a sermon on behalf of Christian Unity and the World Conference Movement. A majority of the Bishops have already approved the suggestion.

The Episcopal Commission is just issuing a pamphlet entitled "The Object and Method of Conference" and has in press a Manual of Prayer for Unity, compiled from many sources, ancient and modern. Copies of these may be had on application to Robert H. Gardiner, Postoffice Box 153, Gardiner, Maine.

Correspondence as to the World Conference was naturally interrupted by the war in Europe, but has now been resumed and an increasing number of letters are received, showing a world-wide recognition of the necessity of a visibly united Church in order to make Christ's law of peace and righteousness and love effective. Indirectly, the war is showing the superiority of the conference method, or rather the hopelessness of the method of controversy. Too often the various Christian Communions, in what they consider to be efforts for reunion, have followed diplomatic methods such as failed to prevent the war. The world is beginning to see that the diplomatic methods of the past must be discarded if peace is to be established and maintained, and Christians are beginning to see that they must set the world the example of an earnest and sincere effort to understand the needs and positions of others.

The Episcopal Commission has appointed a new Deputation, consisting of the Rt. Rev. Dr. Anderson, Bishop of Chicago; the Rt. Rev. Dr. Brewster, Bishop of Connecticut; the Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania; the Rev. Dr. Manning, Rector of Trinity Church, New York, and Mr. George Wharton Pepper, of Philadelphia, to be ready to proceed to Europe as soon as conditions permit. Meantime, efforts are being made to get in touch with individuals in Europe and the East and those efforts are meeting with a very cordial reception. A number of sympathetic letters have been received this winter from very eminent officials of the Roman and Eastern Churches and of important Protestant Communions throughout the world.

MAY KALENDAR.

May 2—4th Sunday after Easter.
May 9—Rogation Sunday.
May 10-11-12—Rogation Days.
May 13—Ascension Day.
May 16—Sunday after Ascension.
May 23—Whitsun-Day.
May 26-28-29—Ember Days.
May 30—Trinity Sunday.

The Rogation Days (the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord), and the Ember Days ought to be more than mere Calendar Days, but as the Prayer Book says, days **"on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."**

On the Rogation Days, coming as they do in the spring, we should not forget to pray for *"Fruitful Seasons,"* and on the Ember Days, *"for those who are to be admitted into Holy Orders."* Two prayers for each of these seasons will be found among the "Prayers for Special Occasions" after the Litany. Would that all Church people would use these earnestly on the appointed days!

The Presiding Bishop has taken order for the ordination and consecration of Rev. George Yeomens Bliss, D. D., Bishop Coadjutor-elect of the Diocese of Vermont, as follows:

Time, Wednesday, April 21, 1915.

Place, St. Paul's Church, Burlington, Vt.

Consecrators—The Bishop of Vermont (Hall), presiding; the Bishop of Massachusetts (Lawrence), the Bishop of Rhode Island (Perry).

Presenters—The Bishop of New Hampshire (Parker), the Bishop of Western Massachusetts (Vinton).

Preacher—The Bishop of Delaware (Kinsman).

Attending Presbyters—Rev. A. W. Jenks, D. D., Rev. F. M. Kirkus.

Master of Ceremonies—Rev. Nelson Kellogg.

Faithfully,
DAVID S. TUTTLE,
Presiding Bishop.

THE MISSIONARY DISTRICT OF NEVADA.

Notice of Deposition.

Reno, Nevada, March 6, 1915.

Notice is hereby given that, on Saturday, March 6, 1915, in Trinity Church, Reno, Nevada, in the presence of the Reverend Thomas Lloyd Bellam and the Reverend Samuel Unsworth, members of the Council of Advice, and of the Honorable George Samson Brown, Chancellor of the District, I deposed from the Ministry of the Church the Reverend George Gallup, in accordance with the provisions of Canon 33, Section 1.

GEORGE C. HUNTING,
Bishop of Nevada.

After many unavoidable delays it is probable that the History of the Diocese will be ready for delivery about May 15th. Will those who have already subscribed and all other Church people in California (who will surely wish at least one copy), and elsewhere send a money order or San Francisco draft for $2.10 to the Bureau of Information and Supply, 1217 Sacramento Street, San Francisco, and the book will be sent as soon as it is released from the bindery.

FAY CHASE KELLOGG MEMORIAL.

When the House of Churchwomen met last January, it was generally felt by the delegates that some fitting memorial should be established in memory of our beloved President Emeritus, who passed to her rest in August, after a life of devoted service, and who will long be sadly missed by the women of the Diocese to whom she was a leader and a guide.

After due consultation and debate, it was voted unanimously that the sum of $6000 be raised to endow a scholarship in the Deaconess Training School of the Pacific in Berkeley.

Mrs. Kellogg was deeply interested in the School, having been one of the managers from its beginning until her death. As a member of the executive committee she always worked hard for the school itself and tried at all times to interest others. This most appropriate and beautiful memorial will bring help through all the years to come to women who would otherwise be unable to take the training they desire. At the present moment the school knows of five women whose training is deferred because of lack of funds, an illustration of the need which this memorial gift fills.

It was generally felt that no more adequate memorial of a noble life and inspiring example could ever be found than such a series of consecrated, self-sacrificing lives as surely must be the product of the scholarship in the years to come.

Practically every Parish and Mission in the Diocese is represented on the committee appointed by Mrs. Bulkley to raise the funds. Some of the local committees are already forming plans. Individual subscriptions already banked amount to $100. We have nine months to do our work in before reporting to the House; surely the women of every Parish and Mission must be fired with ambition to share in this memorial to our leader whom we all loved. Can we not all put our shoulders to the wheel and complete the fund by next January, when the House of Churchwomen enters its second decade?

Committee in charge—Mrs. J. M. Stansfeld, chairman, 160 North Branciforte Avenue, Santa Cruz; Mrs. L. E. McLellan, treasurer, King and Baldwin streets, Santa Cruz.

ON PRAYER.

Prayer is not only, perhaps in some of the holiest men, it is not even chiefly, a petition for something we want and do not possess.

In the large sense of the word as the spiritual language of the soul, prayer is intercourse with God, often seeking no end beyond the pleasure of such intercourse. It is praise; it is congratulation; it is adoration of the Infinite Majesty; it is a colloquy in which the soul engages with the All-wise and the All-holy. It is basking in the sunshine, varied by ejaculations of thankfulness to the Sun of Righteousness for His light and His warmth.

When we seek the company of our friends, we do not seek it simply with the view of getting something from them; it is a pleasure to be with them, to be talking to them at all, or about anything, to be in possession of their sympathies; and to be showing our delight at it; to be assuring them of their place in our hearts and thoughts. So it is with the soul, when dealing with the Friend of friends—with God.—H. P. Liddon.

Grace Cathedral.

ORDER OF SERVICES.

Sundays:
8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (in chapel).
10:00 a. m.—(1st Sunday) Morning Prayer.
11:00 a. m.—Morning Prayer with Sermon.
1st Sunday, Litany and Holy Communion.
Other Sundays, 12:15 Holy Communion.
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong and Address.

Week Days:
8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

Wednesdays:
10:00 a. m.—Litany and Holy Communion.

Thursdays and Saints' Days:
7:00 a. m.—Holy Communion.

GRACE CATHEDRAL.

All the morning services on Easter Day were well attended. At the seven o'clock celebration, 86 received. At eight o'clock there were 150. At eleven o'clock, a congregation of 1300 packed the Cathedral. Over 200 received the Communion. The Bishop of the Diocese preached on the subject of "Service and Sacrifice." A profusion of flowers decorated the choir and sanctuary.

In the afternoon, vespers were sung and an address was made to the Sunday School.

In the evening there was a service for Golden Gate Commandery, Knights Templar, and the sermon was preached by the Dean on the text, "I am the Way, the Truth, and the Life." About five hundred were present.

The offering for the day amounted to nearly $1800.

Sunday afternoon, April 11, seventy representatives of the Knights of King Arthur and Queens of Avilion, two societies for young people connected with various churches in the city and vicinity, were present, clad in their picturesque regalia. An address was made by the Rev. Lynn T. White of San Rafael, Merlin of Castle Graystone of the Presbyterian Church. After the offertory, a King and Queen took seats in front of the altar rail and conducted a portion of the ritual of both orders. After the service, the young people gathered on the Cathedral lawn to be photographed.

Sunday, April 18, being the ninth anniversary of the great earthquake and fire in San Francisco, a special sermon for the occasion was preached at the morning service by the Rev. David J. Evans of Palo Alto, who was the rector of Grace Church at the time of the calamity.

On the afternoon of the 18th, there was a memorial service for Arthur MacArthur, Grand Master of the Grand Encampment of Knights Templar of the United States of America, who died in Troy, N. Y., December 27, 1914. The service was attended by two hundred representatives of the various Commanderies in the United States and Canada. A choir of 100 voices selected from the vested choirs of the Bay cities led the music, and marched from the Fairmont Hotel to the Cathedral, between ranks of Knights. The service was simple and reverent, and the anthem strains "What Are These That Are Arrayed in White Robes?" was rendered with fine effect. Sir John McNab gave the oration, and Eminent Sir William H. Waste the eulogy. Eminent Sir P. F. Ferguson, Acting Grand Prelate, read the lesson. The Dean of the Cathedral opened the service, and gave the final prayer and benediction.

The Bishop of the Diocese administered the rite of confirmation at the Cathedral on Sunday afternoon, April 25th.

A St. Francis Exposition.

CHARACTER ENLIGHTENING THE WORLD

By the Rt. Rev. Wm. F. Nichols, D. D., Bishop of California

(First appearing in the columns of "The Living Church" in order to have it reach a wider Church constituency, this article is reprinted here to further express to visitors to our Exposition some of our reasons for prizing our Exposition City's patronymic. Incidentally it may perhaps also serve as a protest against the syncopating—not to say "losing consciousness"—in the slang "Frisco.")

It opens up rather a captivating vista in dreamland, to let the imagination run a little on the suggestion of what it might be if the Exposition *at* San Francisco could be made a real exposition *of* St. Francis—the city's name saint. Some of its citizens prize the name out of all the polyglot and polymorphic list of post offices in our wide country, just because St. Francis of Assisi was so much and did so much for that thirteenth century of exactly the sort that we need in Christian evidence in this twentieth century. Indeed there are cosmopolitan phases of his life and influence that might well lead modern civilization as well as his Church to canonize him. And it might be well to refresh our minds with the witness to such traits which has come from those distinctively not of his own Church connection. It will at the outset relieve the matter of any such conservative view as that expressed in the challenge of an ardent, sensitive Californian who objected to this paramount claim for St. Francis by asking why we should honor him any more than Portola, or Fremont, or any other early or late pioneer—Francis was never in California!

Dr. Schaff, Protestant historian, speaks of St. Francis as numbered among the "chief promoters of one of the most notable religious revivals that have ever swept over Europe." "Francis is the most unpretentious, gentle, and lovable of all monastic saints," "one of the most unselfish and pure minded men of the Christian centuries." Sabatier, his Protestant biographer, who is said to have revolutionized the opinion of Protestants in regard to him calls him "pre-eminently the saint of the Middle Ages," "truly *theodidact*." Harnack can be quoted: "If ever man practiced what he preached, that man was Francis." Lady Duff-Gordon, echoing Renan: "The great movement which he began and which spread throughout Europe in a very few years can only be likened to that witnessed by the lake of Galilee." Knox-Little St. Francis' "work was a wonderful step in God's providential order for fashioning and forwarding the civilization of the West." Matthew Arnold "St. Francis brought religion to the people." Dean Church: St. Francis "was the friend of everything that suffered and rejoiced . . he woke up a response at once in the hearts of laborers and scholars." Creighton "One man raises human nature to a level which it never reached before"; and Milman might be quoted. We make no citations from works and writers of more direct mediaeval and modern Church lineage with St. Francis, as the fragrant *Little Flowers of St. Francis* (Fioretti), or of Dante, of whom it has been said, "Without Francis, no Dante," with his line of St. Francis, "All seraphical in ardor"; of Leo XIII, or of the host of his Church biographers of whom Father Cuthbert of Oxford is one of the most recent. It is rather in our thought to show appreciation in quarters where it has been at times dimmed or withheld. And we have done this to leave no manner of doubt of the present world-wide valuation of St. Francis by the intelligent student of his character and career. Ruskin wrote letters from his monastery. A charming account of the life and work of a recent Presbyterian native Chinese missionary chooses the title, *A Chinese St. Francis.* The liberal thinker Charles Eliot Norton, had as a favorite book, *The Little Flowers of St. Francis*

The chain of circumstances which led to the possession of his name by our comparatively young American city of the Pacific Coast is in itself interesting

Sebastian Rodriguez Cermênon, the navigator, acting under orders from Spain to survey various Pacific harbors, while sailing down the coast of California in 1595, came into the same waters under Point Reyes not far north of the present city of San Francisco, where Francis Drake had spent some weeks in 1579, still known as "Drake's Bay." The day of Cermênon's arrival being either September 17th, the feast of the Stigmata of St. Francis, or October 4th, the feast of St. Francis itself, the navigator named it the "Port of San Francisco." In 1769, as Fr. Zephyrin Engelhardt, O. F. M., tells us in his *Missions and Missionaries of California,* when Fr. Junipero Serra conferred with the inspector general about names and patrons for missions he was to found in Upper California, and noted that the name of the founder of the Franciscans was not on the list, he said, "And is there to be no mission for our Father San Francisco?" Don Galvez replied: "If San Francisco wants a mission, let him cause his port to be discovered and it will be placed there." The expedition under Portola, going by land, did discover the Port of San Francisco, October 30th of that year; that is to say, the waters under Port Reyes, first visited by Drake and afterwards by Cermênon, named, as above stated, the Port of San Francisco. The name was used widely of the stretch of water extending outside the Golden Gate from Point Reyes to Point San Pedro and as far as the Farrallone Islands. While the explorers first sighted that from an elevation, a few days later the expanse of water inside the Golden Gate was discovered. This was at first called only an "arm of the sea." But later the name San Francisco Bay was transferred from the roadsteads without the Golden Gate to the inner waters, and when the mission was founded in 1776, in accordance with the forecast for finding the "Port of our Father St. Francis," as it was called in 1595 by Cermênon, the cherished name was its own. The mission of San Francisco stood by the waters of San Francisco, the name as first explained having been passed from the region now known as Drake's Bay to the inner great bay now known as San Francisco Bay.

But while the name of the mission, and presidio—or military post, part of the acreage of which is covered by the grounds of the Panama-Pacific Exposition—was so fixed, the pueblo—or town—was not immediately settled, though originally projected for the high table-land now included in the part of the city overlooking the Golden Gate, near the presidio. If the pueblo had materialized as a continuous center of population, it would undoubtedly have shared the name San Francisco with the mission and presidio, but the real origins in continuous line of the modern city were a cluster of houses which had grown up between 1836 and 1846 on the inner bay-side along a low curving beach. It was a trading place for shipping and was then known as Yerba Buena, not San Francisco, from a sweet-scented herb which had previously given its name to the adjoining cove. This was at a considerable distance from the mission and presidio as well as from the site proposed for the town of San Francisco.

In 1847 General Vallejo and others, in projecting a new town for a land promotion enterprise some twenty-five miles on the inland water above San Francisco, prepared to call it Francisca after one of the Christian names of Vallejo's wife. As it then was supposed to aspire to a rating as a center, this looked to the Yerba Buenans, in the similarity of sound, like an attempt to appropriate the name of San Francisco. They were not slow to thwart that, and by a stroke of the pen, as we learn from Mr. Zoeth Eldredge's *Beginnings of San Francisco,* on the 30th of January, 1847, Alcalde Washington A. Bartlett, a U. S. naval officer, published an official notice ordering the name of San Francisco to be used in all public documents or records of the town, stating that the name Yerba Buena was merely local originating from the cove, pre-empting the name given on the old maps, and prescribing its use thereafter in all civic documents. General Vallejo and his associates then gave the other Christian name of his wife, Benicia, to the other town, the name which it still bears; and the pen once more showed its might in preserving to our city the association with the saint, as really its greatest dowry, some of us venture to think.

Now suppose there could be an exposition "Palace of Character" for an

THE POWER OF THE PRAYER BOOK.

The greatest need of the Church today is a deeper appreciation of the Prayer Book. If all Churchmen and Churchwomen would set themselves really to understand its teachings, and to obey its rules, we should see a revival of life in the Church such as would remind us of the first days. There is a power in this book which many of us only dimly realize.

The Prayer Book is far more than a directory of worship, or a manual of doctrine. It is a handbook of the Christian life. It calls us to live in the power of that truth to which the Catholic Church has borne witness from the beginning and which it has handed on from age to age.

The one aim of the Catholic Church is, and has always been, to teach men to know Our Lord, to make Jesus Christ real to them. She knows that when this is done repentance, and right living, and mutual service, and all else will follow.

One great weakness of Protestantism is that it teaches men to think too much about themselves, their own feelings, states of mind, experiences, subjective speculations and opinions.

The Catholic Church teaches men to look away from self to Jesus Christ. Protestantism dwells disproportionately on the human side of religion. It makes too much of man's part and too little of God's part.

The Catholic Church gives due emphasis to the Divine side of religion, the Church, the Sacraments, the Priesthood, those things in and through which God Himself speaks and acts. And so it is with that wonderful little manual of the Catholic religion which we call the Prayer Book. Its whole emphasis is on the Church, the Worship, the Priesthood, the Sacraments. It says little to us about ourselves. It says much to us about God and Christ. And it not only tells us things about our Lord. It calls upon us to come into the presence of our Lord. The central feature of this book is not a doctrinal dissertation nor a sermon on good morals. Its central office, filling the whole middle part of the volume, occupying in fact with the Collects, Epistles and Gospels appointed for it, no less than 192 pages of this small handbook, is The Holy Communion, the Divinely instituted Sacrament which brings us into the very presence of Him Who says, "This is My Body," "This is My Blood."

If we had taught our boys and girls to know the Prayer Book, to believe it and obey it, they would not now be, as some of them are, treating their religion as a matter of little importance, and questioning whether the Church is of any real value in their lives. The whole trouble lies here. We have let them think of religion as a collection of rather irksome duties instead of teaching them really to know Our Lord. We hear much said as to the need for revision and still further enrichment of this book. There is room for this. But there is something far more deeply needed than revision. Let me commend, to all who read these words, a little story called "The Archbishop's Test," by E. M. Green. Its message is one that I believe many of us will find helpful, and it illustrates the fact that, however much we may need revision or enrichment, we need vastly more to begin to realize, and to live by, what we already have in the Prayer Book.—The Rev. William T. Manning in Trinity Parish Record.

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THE CHURCH AND HEALING.

It is a mistake to suppose that the Church has lost her interest in the healing of the body, or that she is not vitally concerned with all those movements which look toward the salvation of the whole man. The past few years have witnessed what may be called a revival of the gift of healing, and while she does not put herself in the place of the physician or pretend to usurp his prerogatives, or to supplant his scientific skill, she does offer the gift of health and places herself at the disposal of all her children.

One difficulty has been to keep the movement within the bounds of sanity. The tendency on the part of those who claim the power to heal the body is to acknowledge no limitations, and so deprive the patient of those means of cure which are within reach of us all. The writer believes that what the people need at the present time is knowledge concerning the laws of health, and those laws of healing which are supposed to run through the mental and spiritual realms, and which scientific medicine cannot in the nature of things take cognizance of as it ought, and as it would like. To this end the writer is ready to organize a class made up of those who are interested in the subject, which will aim to impart sound instruction and expert knowledge.

People who have but one idea concerning the healing of the body, and who believe that there is no disease but what is amenable to suggestion or spiritual healing, are not invited; and the writer reserves the right to select those who will join him in this study, and to reject any whose unfitness he may recognize.

We do not doubt the power of God. We believe with the most radical on this subject that all things are possible with God; but spiritual healing, like all other truths, must be interpreted by the facts of experience. If it has been demonstrated beyond question that cancer, for instance, can only be cured by a surgical operation, and that it may surely be cured in this way, it is folly to risk the health of the patient by a purely spiritual treatment of his disease.

What we shall recognize in this study is that sickness and disease may arise from purely physical or mental or spiritual conditions; that one, two or all may become involved; that remedies are material, including medicine, surgery, manipulation, diet and hygiene; that they are mental, including all methods by which the truth is suggested to the mind; that they are spiritual including all religious exercises and those higher means which the Church has provided. Any one, two or all may be required to perfect cure.

Hitherto the Church has found her best field in the realm of functional disorders, and where the trouble is the result of a sick mind or a sick soul. She does not confine herself to this field, however, but when the trouble is organic she does her most conspicuous work not by working against scientific medicine, but in harmony with it.

It is not necessary to unfold a program here; our purpose is rather to make an announcement. This indication of what we expect to pursue will not be radical enough to suit the extremists, but we are not encouraging extreme views. We do expect, however, to make this a constructive study, and we believe it will be of great benefit to those who take it; that it will promote health and right living, and, above all, make God a greater fact and power in every-day life.—Cathedral Chimes.

exhibit of the best types of twentieth century *genus homo*, and that just as from all the world are to be gathered up the most signal specimens of what man *does*, so there could be in visualized exposition the highest realization of what he *is*, exploiting not only mechanisms for the times but manhood for the times. If an exposition aspires to be a dreamland of artifice, why not dream a little about the artificers—about the highest types of manhood as "the heir of all the ages"? Now if we could pavilionize for our San Francisco Exposition the spirit of our St. Francis, there is much to suggest that it would contribute just a striking "Exhibit A" of such a dream "which was not all a dream." Indeed, many a modern student of his life and work fondly dwells upon phases of them that, while they were good for the thirteenth century, are suggestively good too for the twentieth century.

Canon Knox-Little, for instance, says: "Every one is startled by the chasm that seems to yawn between the plain teachings of Christ, and modern society and the modern Church. All sorts of solutions have been suggested in view of this problem. . . . One advantage in the study of the life of our saint is that it perhaps throws some welcome light upon the subject." Again: "His exact methods were not, indeed, the methods which would be most effective," "but to lose himself for others and for God, to live the Christ-like life and to persuade men of its joy and blessedness, to be an *alter Christus*, another Christ, for the love of Him who died to save men; this was his one ambition, and by this he revolutionized his century and saved the Church."

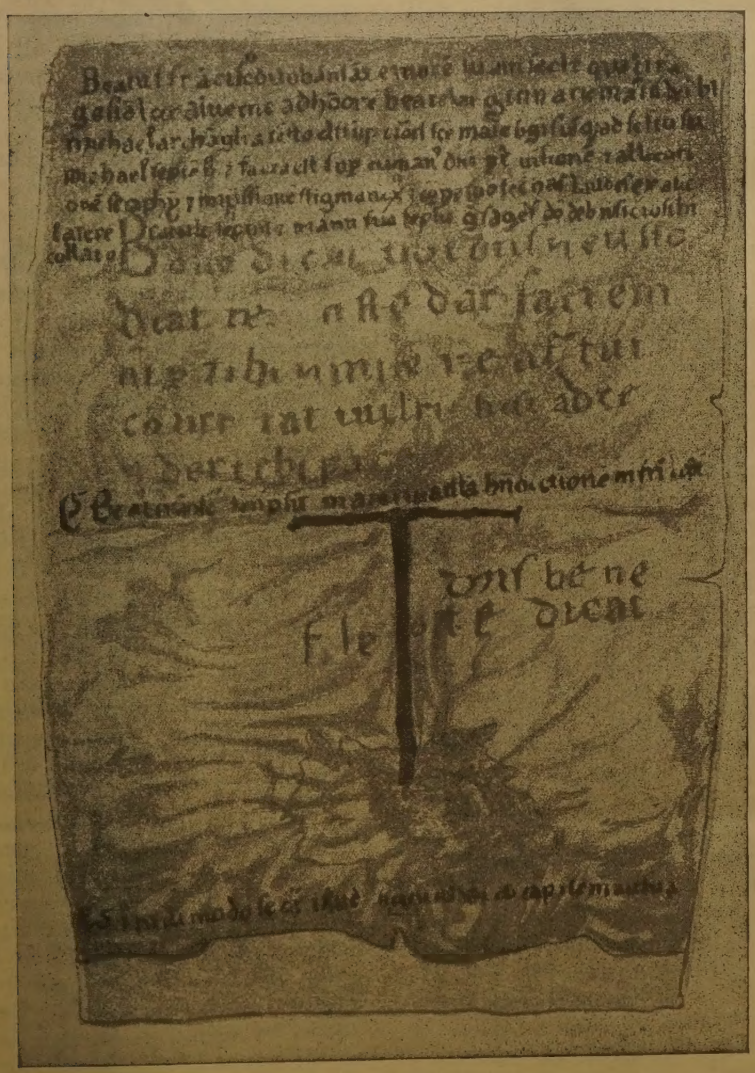
"Stat crux dum volvitur orbis."

The century St. Francis revolutionized had its flagrant ills of commercialism, of pleasure absorptions, of wars, of cynicism, of hollowness in religion, of dead and dying faith, and *acedia*, or dire indifference, the word, once obsolete, which dictionaries for modern conditions have had to restore. Francis Bernadone, the son of a leading merchant, the youth elevated by his boon companions to be the "Master of Revels," a soldier betimes, a thorough-going creature of his age in intelligence as to its moral and religious decadence, his renaissance exposition then of the power of Christ and His cross as the only panacea for progress, has placed St. Francis next to St. Paul in the estimate of those who have studied him as "possibly the most remarkable missionary and apostle that the world has ever seen." Sharing in the home and business of his wealthy merchant-father, Francis himself, clever at trafficking, experienced the evils of commercialism he had to deal with in his century. The first twenty years of his life winning him a leadership among the gay city youth spending money lavishly, loving song with the spirit of a troubadour, at the fore in dress and camaraderie and popularity, a "good fellow" generally without, however, as some of his biographers love to speak, being led into grosser dissipations, Francis had felt as a "gilded youth" the lure of the pleasures of the world. With the high chivalric spirit and dash of a soldier, he knew the "pride and pomp, and circumstance of glorious war"; and as a prisoner for a year, though he cheered his fellow prisoners with his wild spirits and dancing in prison, he had time also to reflect upon the privations of war. And so the contrasts of life, its poverty with his riches, its vanities with his revelries, its peace with his military ardor, were all written into his mark upon his century. Because his spirit met and solved such problems of his age with varying methods and agencies, it is the choice spirit for every age and by no means least for our own Exposition Age with like pressing problems on the face of civilization. If, for example, wars appal us, it is said of St. Francis: "He brought to astonished Europe a new truce of God." "His object was to bring peace to a world torn with war and sin." The rule of his Third Order, forbidding them to fight save for Church or conviction gave a death blow to feudalism.

Many religious forces are splendidly at work to see to it that in the Exposition of 1915 religion shall not be without its witness. Associations and committees, with the cordial co-operation of the Exposition and city authorities, are busily planning for both religious and moral safeguards and showing for those who come. Our committee of One Hundred is enlisting the interest of Christians at large in it as a distinctly religious center. But if we could only build of "such stuff as dreams are made of" a true St. Francis

Exposition, it would help toward opportune idealism. All who name the name of Christ can join in it. St. Francis has been called "a Pan-Christian." In him the widest possible Catholic federation of Churches can unite. Yes, Hebrew piety has some part in him as in us. In the "Canticle to the Sun" there lives again as a true *Benedicite*, the very genius of the psalmody of Israel. Some of us like, too, to dream of a great statue of the city's name saint some day to stand on one of San Francisco's hills, gleaming out to the prophecies and vast probabilities of the great Pacific as a flamen of "*Character* enlightening the world," a counterpart—yes, a supplement—to that statue by the metropolis of the Atlantic, "*Liberty* enlightening the world." And steps are being taken to use in some of our churches as an Exposition anthem—and churches of all names, and even synagogues would not have to change a single word of it—that exquisite "Canticle to the Sun" composed by St. Francis in his blindness, as if, when his earthly life was closing, he really saw glories irradiate only to the spiritual eye. It appeals to a Californian by its very atmosphere described by a French critic quoted in Knox-Little: "In it we feel the breadth of that Umbrian terrestrial paradise where the sky is so brilliant and the earth so laden with flowers." Renan called it "the most perfect utterance of modern religious sentiment." A single verse of it in the translation of Matthew Arnold is this:

"Praised be my Lord God with all His creatures; and especially our brother the sun, who brings us the day, and who brings the light; fair is he, and shining with a very great splendor: O Lord, he signifies to us Thee!"



Rare specimen of autographic writing of St. Francis. The Blessing of St. Francis given to Brother Leo in the words of the old Aaronic Blessing, Numbers 6:24-26. To give the words a personal application Francis wrote beneath these words the Latin for "Brother Leo. may the Lord bless thee," and then drew the rude figure of a head and upon it, passing through the letters of Leo's name, he drew the sign *Tau*.

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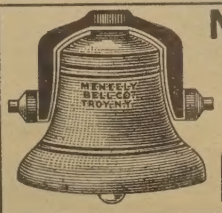
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1217 Sacramento Street, San Francisco

BUSINESS MANAGER

F. T. FOSTER
342-348 Howard Street, cor. Fremont
San Francisco, California
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Editorial

"It is necessary to raise $400,000." Do not be staggered by the amount.

The Board's "S. Q. D." Call.

Do not spell Board—*Bored* and stop right here with the "tired feeling" and the comment "same old story." Gentle reader, by all that is open-minded we plead with you read on. Here is something like the wireless "S. Q. D." call at sea, crackling out over the Church from our General Missionary Officers and Lookouts on the bridge in New York. Suppose we make it stand for *"Send Quickly, Deficit!"* It is an emergency call to meet as they say a "critical situation." "It is made necessary because the gifts of the Church through your Board of Missions have been insufficient to meet the present needs," is their signal of danger. And the call is to have every Churchman and Churchwoman rush to the rescue with "One Day's income."

Emergency means urgency. And we wish to use this column to the utmost to stir up and quicken the response to this call. Take the first piece of paper you can get and do some figuring on your own account. The days in a year are so many. Your year's income is so much. Divide and speed the amount through your Parish Treasurer or otherwise to the Church Missions House in New York City for the "Emergency Fund." Once do this and you will recognize it as a "happy thought" on the part of the Board. It will save disaster. It leaves you with a sense that you have acted like a real Christian in heeding the call. It will perhaps lead to the mental reflection "this is something like," something different from the ordinary circularizing about apportionments and arrearages and acts of committees, not to say of the Board of Missions itself.

Take a Piece of Paper and Pencil And Do Some Figuring.

How different it is may not at first be appreciated. We have been so much tied down to a traditional policy that it may take a little time to dawn upon us that in this Emergency Call there is involved an essential departure from the usual method. Indeed, it may be conjectured that the Board has "builded better than it knew." For the really significant and novel feature of this call from the Church Missions House is that it directly *appeals to the individual Church member to adjust some ratio of his income to the income of the Board.* It may be only a three hundred and sixty-fifth part of the year's income and it is only to crutch over a financial lameness, but there is really in it the pure scriptural, sacramental, sound and undoubtedly successful principle of giving that only awaits coming to its own in gradual adoption and exploitation, if the Board will.

This Appeal Is "Different"

It would, of course, be simply fatuous even to imply that this principle of giving "as God hath prospered" the individual was ever absent from the mind or methods or even documents of the Board. And this is written rather to hope for a "next step" in the evolution of its alert policies than to ignore, far less be unsympathetic with them.

Why Not a Next Step For the Board?

But in the Emergency Appeal, the layman who suggests this one day income plan is quoted as saying, "Does the Board ask enough of us Churchmen?" We can think of an answer which we submit for what it is worth. No. The Board asks for a certain lump sum and asks well. More than that it asks the Church to use its well ordered and oiled machinery of apportionments from that lump sum down to the local congregation and the every member canvass. It asks this well, and efficiently. But why not now ask more and ask it with all its might? Why not talk and appeal straight to the consciences of our people throughout the Church in a new and vigorous campaign of education that will not let up until it has put the whole question of *all the Board's Missionary income in direct relation with personal incomes everywhere.*

Does the Board Ask Enough of Churchmen?

What the various fields need and what the various fields are accomplishing must ever be with us in evidence in missionary meetings and enterprizes in *The Spirit of Missions* and otherwise as a stimulus to giving and helping the apportionment. *But what the personal religion and sense of stewardship and credentials of a communicant and a Churchman need* is after all the profounder and more stable, and we venture to believe in these days of open-mindedness, a more accessible approach for appeals than all the calls from the resource or the romance of missions. No Macedonian cry is really as penetrating or dynamic as a conscience cry in this matter. And if the Board would turn its spirit of progress and its various agencies vigorously and vitally towards training in the privilege and duty of *self-proportionment* throughout the Church the conscience of the Church would respond to that high appeal. Put the principle not only into emergency application, but to all the supply of the General Treasury. Let "Central" in New York "connect" income there with every income it can among our Church members, not one day, but every day in the year. "Ring up" every ear possible and it will listen.

Educate the Every Member Conscience

And self-proportionment was distinctly in that Missionary Charter of 1835 for the American Church to which so often we revert. We make much of that possession by which it was recognized that baptism constitutes every Church member a missionary and the Missionary Society is coincident with Church membership. What better Board absorption now than to make the whole Church alive to that other ideal in the notable Report of 1835—"Calling on every clergyman, as the agent of the Board for Jesus' sake to use his utmost in instructing first and interesting his people, then in engaging *their free-offerings of themselves in its support, upon the*

Self-Proportionment Prior to Board Apportionment in Principle and Efficiency

apostolic plan of systematic charity—laying up in store on every Lord's day, as God should prosper them and when the gathering was made, transmitting to the treasury of the Church the consecrated alms." (Italics ours). Here was self-proportionment long before our later Board apportionments and the priority is radical both for its right and thorough policy and the final success of any apportionment plan. W. F. N.

Diocese of California

Bishop's Appointments, 1915.

MAY, 1915.

2.—IV Sunday after Easter. A. M., Consecration of All Saints' Church, Elmhurst. P. M., Fruitvale. Evening, St. Mary the Virgin, San Francisco.
4.—Evening, Convocation of San Francisco, Trinity Church, Oakland.
9.—V Sunday after Easter. A. M., Gilroy. P. M., Morgan Hill. Evening, Hollister.
16.—Sunday after Ascension. A. M., Stanford University. P. M., St. Stephen's, San Francisco. Evening, San Rafael.
21.—Examinations — Church Divinity School.
23.—Whitsun-Day. A. M., San Mateo. P. M., Homestead. Evening, Cathedral Mission of the Good Samaritan, San Francisco.
26.—Ember-Wednesday. A. M., Ordination for the Church Divinity School, Cathedral. P. M., Annual Meeting Cathedral Chapter.
27.—Annual Meeting Woman's Auxiliary.
28.—Ember-Friday. A. M., Ordination to the Priesthood, Trinity, San Jose.
30.—Trinity Sunday. A. M., Ross. P. M., West Berkeley. Evening, Church of the Advent, San Francisco.

The Archdeacon has gone East to attend an important meeting of the General Board of Missions in New York. He expects to be back at his desk May 21st.

The Summer Schools in this Diocese and in I os Angeles will not be held this year. Next month we will tell about the arrangements for the Summer School at Asilomar.

On Friday, May 28th, Rev. Edward T. Brown, of the class of 1914 of the Church Divinity School, will be advanced to the Priesthood in Trinity Church, San Jose, where he has served his Diaconate.

The annual Ordination at the close of the Church Divinity School of the Pacific will be held in the Cathedral on Wednesday, May 26th, when it is expected that five of the graduates will be ordered Deacon. Two from the Diocese of California, one from Sacramento, one from New Mexico, and one from the District of San Joaquin. Rt. Rev. J. B. Funsten, D. D., Bishop of Idaho, will be the preacher.

The Rev. Percy Webber, often called "Archdeacon" Webber, because of having once performed Archidiaconal functions in the northwest, is, as we go to press, beginning a Mission in Calvary Church, Santa Cruz, continuing from April 25th to May 2nd.

He is a priest of the Church with a message—always earnestly spoken—with none of the extravagances which usually attend what is called a Revival in the Protestant world. We believe much good will come to the Parish from his visit.

The Spring meeting of the Convocation of San Jose met in San Mateo on Tuesday and Wednesday, April 27th and 28th. After the business meeting at 2 p. m. on Tuesday, a Conference was held on *"Pastoral Work."*

Missions—Rev. E. A. McGowan.
Parish—Rev. G. Clement King, D. D.
School—Rev. W. H. Cambridge, Rev. W. A. Brewer.
College—Rev. D. C. Gardner.

In the evening a Missionary Meeting with addresses by Bishop Nichols and Rev. E. T. Brown.

On Wednesday was Litany, Holy Communion and Meditation by Rev. J. Wilmer Gresham, Dean of the Cathedral at 10 a. m. and at 11 a Conference on "Missions and Apportionments," led by Rev. Hugh E. Montgomery.

St. Luke's Church people, Hollister, and their pastor, Dr. G. C. King, had especial cause for joyful hearts on Easter Day in that the long-wished-for enlargement of the Church and the Guild Hall and Rectory were ready for occupancy, and the new and excellent vested choir were in the new choir stalls led in the processional by the new memorial Processional Cross. Besides these, a Font, Alms Basin and Chancel Prayer Book and Hymnal were among the Easter offerings.

St. Luke's Choir, Hollister

A year ago it would have not been thought possible that such a transformation could take place in so short a time—but the assignment of the energetic Archdeacon of Olympia (surely *he* is not a *"troglodyte* Archdeacon"), to the charge of the Missionary work in San Benito County led first of all to the obvious first duty of strengthening the center, and he, after securing the funds necessary for the materials from all the citizens who cared to contribute, took off his coat and did much of the work within a couple of months.

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The Convocation of San Francisco will meet May 4th in Trinity Church, Oakland (Telegraph Avenue and Twenty-ninth Street), opening with Holy Communion and Devotional Address by Rev. Harvey S. Hanson, rector of All Saints, San Francisco. After business and luncheon, Mr. Percy M. Raymond will speak on the "Education of the Blind."

Mr. W. A. M. Van Bokkelen will open a discussion on "Clergy Pension" and in the evening at 8 the subjects will be: "What Shall We Do to Make the Provincial Synod a Success?" assigned speakers, Rev. E. F. Gee, Rev. F. W. Clampett, D. D., and the Bishop, and "Self-Apportionment and the Emergency Fund," introduced by the Bishop for "free discussion."

The laity are welcome and invited to attend especially the afternoon and evening sessions.

The Eighth Province

THE BISHOP'S OFFICE
1215 Sacramento Street
San Francisco, Cal.

March 31, 1915.

Pursuant to the vote of adjournment of the attempted meeting of the Primary Synod of the Province numbered Eight in Canon 50, *Section* 1 *of the General Canons, called to meet in Seattle in October,* 1914, *there not being then a quorum present, the undersigned, acting as former President of the late Eighth Department and under the provision of said vote of adjournment, hereby summons the said adjourned Primary Synod to meet in the City of Oakland in the Diocese of California on Thursday, August* 19, 1915, *the opening service to be held in St. Paul's Church, in said City of Oakland, at* 10:30 *a. m.*

The designation of the place for this adjourned meeting is made after consultation with and the approval of the Bishop of Olympia and the Committee who had made full and generous preparation for the meeting in Seattle which then existing war conditions seemed to render impracticable. The dates assigned, which come the week before the large Convention of the Brotherhood of St. Andrew in Los Angeles, it is hoped may help a wide and representative attendance at both meetings from the Pacific Coast.

WILLIAM F. NICHOLS,
President of the late Missionary Council of the Eighth Department.

A Sir Francis Drake memorial service was held at Drake's Bay, Marin County, on September 1, 1914, near the wooden cross marking his landing, placed there several years ago by Bishop Nichols and Mr. Harold Howard.

The Rev. Irving Spencer of St. John's, Oakland, officiated. This was a Prayer Book service, commemorating the one read there in June, 1579, by Rev. Francis Fletcher, the Chaplain of Sir Francis Drake.

A great event like the landing of Sir Francis Drake on our California coast must no longer be neglected, and should be celebrated on the shore of the bay where he stayed six weeks on that wonderful voyage he made around the world, an achievement so grand that we do not realize its importance even yet. That remarkable voyage opened the way for our Atlantic colonies, the beginning of our United States. Though Drake could not immediately start the colony here, he had planned, we could not have our glorious California if the intrepid Drake had not made this landing here. Nothing we can ever do could be too high an honor for that brave hero.

Every June it is planned to have a service and celebration to commemorate this visit to our coast, for it is one of the great events of history which we Californians should observe with enthusiasm as well as with a proper respect for the first service of the Church on our Pacific shores. It is hoped that each year the enthusiasm will increase and that our British friends here will join us in our eagerness to make the day eventful and a mark of the inseparable love of our two great nations.

We will endeavor by a Drake Association to make that interest grow so that its hearty fellowship will encompass the world and repeat through the years, the voyage of Drake our hero.

JOSEPHINE M. HYDE.

(It is with special significance that we of San Francisco who are thinking a great deal of the city's namesake, St. Francis, just now; remember that it was Sir *Francis* Drake and Rev. *Francis* Fletcher, who participated in this Prayer Book service in 1579.—Editor.)

The Second P. B. Service

LIVE GATHERINGS OF CHURCHMEN.

The Tenth Monthly Churchmen's Dinner had several pleasant features about it. One of them was the fact that the Rev. T. J. Oliver Curran, Rector of Trinity Church, Orange, Orange County, made the trip into Los Angeles in order to attend the dinner, and gave a very much appreciated talk. He also was present at the Eleventh Monthly Dinner, April 8th. A picture of his parish church was published in the March number of the Cross. At the Tenth Monthly Dinner others also who had not attended before, were present and spoke enthusiastically.

Tuesday evening, April 6th, Mr. S. B. Robinson, member of the National Council, journeyed to Long Beach, and there spoke to the men who will be installed as St. Luke's, Long Beach, Senior Chapter, on Sunday evening, April 11th. Mr. Shelby is to address the congregation at that time.

The largest, and in other ways, the most noteworthy Churchmen's Dinner in the whole series, was the eleventh. The men were so evidently in earnest. President Colin M. Cair presided. All said in unison the Convention Prayer, just before the Chaplain said grace. Everyone was in a sociable mood, and the conversation never lagged. The chairmen of the various committees were called on for reports, and gave evidence that they had been at work. The speaker of the evening was the Western Field Secretary, Mr. Shelby. The reasons for having a convention, the need, the usefulness, the opportunity, the inspiration, were all pictured by him. He laid emphasis upon the absolute necessity of earnest, continuous, faithful and persevering prayer, by which to bring blessings upon the speakers, upon the hearers, and upon the Church. Some of the men had never thought of the matter in that light before. The Los Angeles men believe more than ever that this coming convention, ending the third decade of Brotherhood Conventions, will be to them the opportunity and blessing of a lifetime.

The dinner closed with the saying of St. Andrew's collect, and the singing of the Brotherhood hymn.

If the reports in the secular press are reliable, Bishop Sumner of Oregon, who had a severe recurrence of an old throat trouble while on a visitation necessitating the cancellation of a number of appointments, is much improved and has resumed his work. He had only just arrived in Portland when he was called East by the death of his father, and soon after his return this malady arrested a strenuous program which he had arranged.

On Memory's Screen

A Glimpse of a Great Bishop.

A wave of recollections recently swept over me, on reading the notice of the death of a distinguished English priest, Prebendary William Selwyn. For his name suggested another, that of his father, George Augustus Selwyn, formerly the first Bishop of New Zealand and Melanesia, and later the Lord Bishop of Lichfield, England. It was his heroic figure which loomed up large on memory's screen, as I read his son's obituary, and along with him, that of a small boy, his grandson, three generations.

Angels are entertained unawares and heroes are often passed unnoticed. It was not for years after I had seen the Bishop, that I realized his greatness. The circumstances connected with that occasion, stand out vividly in my mental vision, whenever the name of Selwyn is mentioned or recalled. On looking back over one's life, certain days stand out conspicuously and such was the closing one of my first term at a preparatory school in the Midlands, near the county town of Stafford. It was marked by an exceptional event, the opening and dedication of the school chapel, which was an unpretentious structure of iron, seating about 125, not much to look at from the outside, but Churchly and attractive within. It must not be supposed that we boys were particularly devout, for we were far from being so. However, we were susceptible to religious influences, and the daily prayers and Sunday services, which we often professed to be a bore, found response in our hearts. At any rate they constituted part of our duty towards God and were accepted without question. The Sunday morning service was held in one of the large school rooms, but in the afternoon for evensong, we walked to the parish church about two miles distant. The use of this was granted to us for that purpose, and as the church was small and we filled it almost entirely we could not worship with the regular congregation, the headmaster determined to build a chapel for us. This was much the better way, for while we did not mind the walk, it was too far to go on stormy Sundays, and the Church services were held under difficulties in the house. A chapel had become a paramount necessity and we boys welcomed the idea. Perhaps we thought it would add distinction to the school to possess its own chapel. Certainly we all felt it was the proper thing and took great interest in watching its erection.

As the day for its opening drew near, our interest increased. There were special rehearsals of the choir and many directions as to the procedure to be followed. The Lord Bishop of the diocese, we were informed, would be present. We felt honored, but at the same time regarded this as only fitting to the importance of the occasion. At last the day arrived, which was shortly before Christmas. The clerk of the weather was propitious and furnished us with a bright, sunshiny winter one, with just enough snow to whiten the ground. The term's examinations were over and we were carefree and full of expectation for the doings of the day, which included the dedication, a banquet and prize giving. The joy of going home on the morrow, swallowed up all unpleasant incidents of the past term, quarrels were forgotten and only a feeling of good fellowship prevailed. Even the masters seemed more like big good-natured brothers with whom we might take liberties for the nonce. The stern head relaxed his dignity and became jovially paternal.

At ten o'clock, we were called to order. A few, among whom was myself, who were not singers, were told to go to the chapel and take our seats. The rest formed the choir and were to march in procession with the masters and clergy. The choir was not vested but the masters wore their caps, gowns and hoods. Soon the approaching strains of the hymn, "O Happy Band of Pilgrims" informed those in the chapel that the procession was near, so we stood up as its leaders appeared in the porch. Reverently and singing heartily, the boys entered and filed into their pews, while the clergy entered the chancel.

Much fun has been poked at the sombre garb of an Anglican Bishop, and the nickname "the magpie" given to it, but to my boyish eyes, when relieved by the ample scarlet folds of a doctor's hood, it appeared magnificent and superb. I, for one, am quite satisfied with it, and do not care to have it abandoned. The service consisted of matins, an address by the Bishop, and some formalities connected with the licensing of the chapel for Divine service. As none of the boys had been confirmed the Holy Communion did not follow. The Bishop's address was short, as he knew how to adapt himself to his congregation. I have no recollection of what he said, but his striking appearance has never been forgotten. He looked every inch a bishop and one who walked humbly with his God.

I may be prejudiced, but I cannot help thinking that Anglicanism produces an unexcelled type of ecclesiastic, in culture, refinement, learning and devoutness. The Roman Catholics pride themselves on the sacerdotal appearance of their clergy, but judging from pictures, Cardinal Manning was more strikingly the priest than either of his successors, Vaughan or Bourne. Much as he would have repudiated the idea, Manning to the last looked the Anglican, bearing the stamp of the English public school and university man.

A gala dinner, to which we did full justice, succeeded the service and then the prize giving, announcement of the results of the examinations and the names of the prize winners. The Bishop presided and gave out the prizes to those entitled to them. Alas, when their names were read, mine was conspicuous by its absence. He wound up the proceedings by commending the school very highly, and saying as a mark of his appreciation he would enter his grandson after the holidays. Then he captured all our hearts by requesting a special half-holiday for us during the following term. His grandson duly came and it shows the democratic atmosphere of an English school, that he received no special consideration for being the grandson of the Lord Bishop of the Diocese. The late Prebendary William Selwyn accompanied his son and it was then that I saw him, and once later when he came to deliver a lecture on the Melanesian Mission, of which his father was the founder and his younger brother, John, its subsequent Bishop. Thus it was as a boy, my attention was drawn to Bishop Selwyn and his notable work in New Zealand, where he gained his laurels and won lasting fame and distinction. There the halo of romance gathered round his name, as a valiant leader and soldier of Jesus Christ.

"And indeed he seems to me
Scarce other than my own ideal knight,
Who reverenced his conscience as his king;
Whose glory was redressing human wrong."

Yes, I picture him as a knight errant of old, armed cap à pie with the whole armor of God, and bearing in his hand a banner emblazoned with the Southern Cross. It is remarkable, the love a strong personality unconsciously exerts, and I count among the chief influences for good in my life, this brief glimpse I had as a boy of a great Bishop.

UPTON H. GIBBS.

AN ANGLO-GERMAN ENTENTE IN THE MISSION FIELD.

Bishop Roots, who has just made a fifty-day trip in West China, tells of finding in a Chinese town four German Lutheran missionaries, devoted women who had been entirely cut off from their friends by the pitiless war. Bishop Cassels of the English Church and his fellow-workers in West China extended their fellowship to these women, who accepted it in the Christian spirit in which it was offered. Shoulder to shoulder, they are now fighting for the coming of the Kingdom of God in China, though on European battlefields their fellow-countrymen are arrayed against each other in deadly strife. —The Living Church.

THE GOSPEL OF LOVE.

The town of Delhi, New York, has been all wrought up over an evangelistic campaign conducted by a Mr. Peacock, an imitator of Billy Sunday, who has been preaching a gospel of fear and force. The rector of St. John's, the Rev. H. M. Dumbell, was soundly scored by some in the community for not closing his Church and seconding the evangelistic services. Mr. Dumbell countered by holding a Mission in his church, and engaged the Rev. P. Gavan Duffy as special preacher. The results amply justified the rector's attitude and action. His church was filled to overflowing every night during the continuance of the Mission, and much good was done. A correspondent of the Delhi Express sums up the controversy that has been raging in the town thus tersely:

"Sunday and Peacock have changed Paul's beautiful gospel and made it read, 'Faith, hope, fear, these three, but the greatest of these is fear.' A religion of hate and fear and force will never improve the world. As Emerson says: 'Men are better than their theology. Their daily life gives it the lie.' What is needed among civilized and enlightened people, like the good people in Delhi and elsewhere in Delaware county in religious matters, is not so much a revival to bring the people to religion, as a revival to bring religion up to the people. It is their religion that needs reforming far more than the people, for people are better than their religion, particularly as defined and preached by the Sundays and Peacocks."—Albany Church Record.

FOR SALE—Two Manual second-hand "Hood & Hastings" Organ; splendid quality of tone. A bargain. Apply to the Rev. Clifton Macon, 487 Twenty-ninth Street, Oakland, Cal.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The May meeting of the Diocesan Branch will be omitted.

The Annual service and meeting of the California Branch of the Auxiliary will be held at the Cathedral on Thursday, May 27. The Holy Communion will be celebrated at 10:30. Luncheon in the Diocesan House will be followed by a Conference of Diocesan and Parish Officers, to which every Branch is urgently requested to send representatives, and parishes and Missions having no Branch are cordially invited to send members.

The Annual Meeting will begin at 2:30. It is hoped that the Rt. Rev. Dr. J. B. Funsten, Bishop of Idaho, will be the speaker.

The Articles for Alaska should reach the Diocesan House May 10th. As in other years the Branches are asked to mark each article with the name of the Branch, to send a list with the value of new articles to Miss Hawley, and to leave the partly worn clothing unvalued.

The April meeting of the Diocesan Branch was held in the Cathedral Chapel, Monday, April 5th, Mrs. Lincoln presiding. The letter of the General Secretary of the Auxiliary relative to the Emergency Fund was read, and those responding to it were asked to send their contributions to Mrs. Kains that they may be credited to the Auxiliary as well as to the Diocese.

A letter from Miss Best was read, tendering her resignation as secretary of the Junior Department, the resignation to take effect at the date of the Annual Meeting. A motion was carried that the resignation be accepted with regret, and that Miss Best be asked to continue her work until a successor can be found.

Miss Hawley reported two Easter boxes sent to Diocesan Missionaries. Mrs. McLeish brought the joyful tidings that Miss Crosby would be in California this winter, and by a rising vote the meeting expressed its pleasure and sent assurances of a warm welcome.

The Secretary was instructed to write to the Rev. W. H. Cambridge thanking him for conducting the beautiful and helpful Quiet Day.

The address was given by Miss Marshall who is in San Francisco to establish the Girls' Friendly Lodge just opened at 2121 Buchanan street. Miss Marshall sketched the rise of the Girls' Friendly Society in 1872 in England, and told of its rapid growth there and its spread to Canada, Australia and the United States. She spoke of its work in the six departments: Commendation, Candidates, Literature, Missions, Holiday Houses and Social Service, and asked our interest in this latest Lodge.

Mrs. Lincoln reported that the Hospitality Committee had sent a letter to each Diocesan Branch, asking for the names of any Auxiliary members who were coming here in 1915, and had received cordial response from a number of Branches, and the name of one lady who is coming.

THE JUNIOR AUXILIARY.

As a means of collecting the "Little Helpers'" mite boxes this year, it was decided by the secretary and the members of the Junior Auxiliary to have a party for them. The party was held at St. Mark's Parish House, Berkeley, on Friday, April 16th, 1915, and the members of the St. Mark's Junior Auxiliary entertained the "Little Helpers.'"

Although it was a party we began with the usual Auxiliary Prayer, after which Miss Best told the little ones what their pennies were for and of some of the children and grown-up people they went to help last year, which interested them all very much. They were so enthusiastic about it all that when it was suggested to one boy that he was too old to have a box and that he had better give his to the baby, he refused saying no, he wanted a box too! This led to a discussion as to what could be done for boys from eight to thirteen or fourteen years old. It seems as if something like the Junior Auxiliary for girls is needed for the boys of the same age.

After this we had refreshments and played games until five o'clock. There were about eighteen or twenty "Little Helpers" there and as we all had a very enjoyable time it all proved a great success and saved the secretary a great many steps.

LUCY FRENCH,
Sec. of St. Mark's Junior Auxiliary.

NOT MUCH FOR MISSIONARY WOMEN TO DO.

A friend of Mrs. John A. Staunton, wife of our missionary at Sagada, in the Philippine Islands, says of her: "She hasn't any regular work in the mission—none at all, except teaching the girls how to sew and make lace, the boys how to cook, do the housework and garden; the treatment of all the sick people and animals in an enormous mission; the keeping of her own house with skill and energy on a remote mountain top; the entertainment of all expected and unexpected guests in a place where hospitality is enjoyed by scores; to be the general adviser in the councils of natives and whites alike, and to adopt and care for the needy orphans.

"Being thus free from care, she is always ready to volunteer for trips over the trails, sometimes occupying five or ten days, to relieve suffering and to carry the Message. For days she may not see a white man; she will eat and sleep in native houses; sometimes wading rivers when the bridges are gone and again collecting natives to repair breaks in the roads. This is part of the fun that she gets out of being a missionary's wife."—The Living Church.

AN APPEAL TO THE GIRLS' FRIENDLY SOCIETY ASSOCIATES IN THE WEST.

To former workers in the East, who are now abiding in this far western country, we offer an inspiring invitation to come and join us in the absorbing task of shaping the destiny of this new work so full of wondrous possibilities.

Though you have changed your home, and are come into new and strange surroundings, is not your Girl's Friendly Society the same great work wherever you may be? If all that love and devotion which you once poured unsparingly into the service of your Eastern Branch, or the Diocesan Work, made it the living, vitalizing center that it was—do you not see how much we need your loving interest turned now upon the growing work around you in your new community?

We need so much the help that you could give!

We need your daily prayers for the outpouring of God's blessing upon these scattered Branches, that wise and consecrated leaders may arise to carry out this work according to the best traditions that we have cherished in the East.

We need your ready interest in our growth and welfare, and if we have your interest, we shall be assured that you will talk to others of the work—and so the helpful circle will widen day by day.

Wear your badges so they may be seen! You cannot know how many former workers there may be around you who might catch from you a spark of re-awakened interest and join the ranks of active helpers once again.

After this fruitful year of splendid effort on the part of the whole Society, on our behalf, is over, we shall need to build up strong Diocesan organizations to hold fast the ground we have already gained, as we continue to stretch ever afield.

Upon these Councils we must have wise, efficient workers, or our task is hopeless. We are firmly persuaded that there are many such seasoned workers from the East living at present near us,—who have not made their presence known,—whose long, or varied experience in former Branch, or Diocesan work has fitted them to shape the policies of these new bodies which we must create to unite these scattered and fragmentary Branches into a forceful whole.

This is the year of golden opportunity. Eloquent speakers from the East will be at hand to spread the message of our beloved Society among the cities of the Pacific Coast.

Think of this great Western country, standing ready to receive the uplifting influence which we believe our blessed Girl's Friendly Society can surely give!

Come! Bring to our aid your talents, your prayers, your means, yourselves,—and feel how wondrous and soul-expanding a thing it is to be a pioneer!

MARY K. JACOBS,
Extension Work in Southern Section.
332 South Ardmore St., Los Angeles, Cal.

MISS KATE C. RADFORD,
Extension Work in Central Section.
2360 Broadway, San Francisco, Cal.

MISS PEARL E. TALLMAN,
Extension Work in Northern Section.
S. 1112 Ivory St., Spokane, Wash.

Brotherhood of St. Andrew

To Men and Boys of the Brotherhood of St. Andrew, everywhere:

We offer our services to those members of the Brotherhood who may be coming to San Francisco during the 288 days that our great Panama-Pacific International Exposition is open.

If you desire information, or our brotherly guidance, write

The Brotherhood of St. Andrew
401 Montgomery St., San Francisco.

Personal calls must be exceedingly brief.

ENTHUSIASTIC JUNIOR RALLY.

The atmosphere around St. Stephen's, Hollywood, was vibrant with the spirit and enthusiasm of Church Boyhood on Tuesday evening, April 6th. The Juniors of Los Angeles and vicinity were holding their Second Boys' Rally. About fifty were present, the largest delegation (a whole auto truck load), coming from St. Matthias', Los Angeles. Delegates from St. Luke's, Long Beach, and Christ Church, Redondo Beach, traveled the twenty-five miles to St. Stephen's in order to attend. The clergy were represented by Rev. J. Arthur Evans, of St. Stephen's, Rev. A. G. H. Bode of Long Beach, and the Chaplain of the Assembly, Rev. Alfred M. Smith of St. Matthias.

The rally was very successful, although a number of parishes were not represented. The success is due mostly to the efforts of Mr. Roscoe P. Guin, Director of St. Matthias' Chapter. The first vice-president of the Diocesan Assembly, who has charge of Junior work, was unable to attend to the arrangements for the meeting, so Mr. Guin stepped in and saved the day by securing an attendance, arranging the program, and presiding at the meeting.

The Brotherhood Hymn was the opening number. One of the St. Stephen's Juniors played the piano, and the boys sang with a vim. The Chaplain then led the devotions, after which the chairman gave a direct, forceful and practical talk, citing specific experiences as illustrations. One of these experiences was with a newsboy who had been brought to Church just the Sunday before. This newsboy frankly stated to Mr. Guin that he was just at that stage where he was going to turn out to be either "an angel or a devil." He guessed he would rather be an angel. Mr. Guin will do his utmost to see that he does not turn out to be a devil, though he doesn't expect to make an angel of him.

Chester Clark of the Redondo Beach Juniors then spoke on "The Boy at the Beach," and gave facts and figures to prove that the "simon-pure Brotherhood method" would work even amid the distracting and demoralizing surroundings of an open Sunday pleasure resort town.

Douglas Normington of the Long Beach Juniors told of the renewed interest and activity in his Chapter. For a while things had lagged, because of the removal of the director and several members; but things were now in good shape. The Juniors had invited some of the men who had outgrown the Junior Chapter, and other interested Churchmen, to attend a Junior meeting, and at that meeting, had proposed that a Senior chapter be again organized. As a result of this, and Mr Shelby's visit, the Senior Chapter is to be installed on April 11th.

Robert Raymond of St. Matthias' Juniors, gave a clever and interesting talk on "The Boy in the Parish." Among the subjects and problems that he dealt with were smoking, swearing, counterfeit and genuine manliness, and Church and Sunday School attendance.

Rev. A. G. H. Bode spoke briefly, and the Diocesan Field Secretary urged every boy present to attend the quarterly meeting of the Diocesan Assembly to be held at St. Paul's May 18th.

"Onward, Christian Soldiers," was sung in a way that would have pleased its author, Rev. Baring Gould. Then Mr. G. Frank Shelby, Western Field Secretary spoke with even greater enthusiasm and power than usual. He dealt with Junior work in general, the Junior's part in the coming National Convention, and the need and use of the artillery (Prayer), and the infantry (personal service), in bringing men and boys into the Kingdom. In closing, he said: "Three of the Chapters represented here tonight, have made good use of the artillery and the infantry. St. Matthias went out and formed a probationary Chapter at Grace Mission. Christ Church, Redondo, sent one of its members to Fresno—Edward Copland. There he has organized a Junior Chapter. St. Luke's, Long Beach, has gone out and formed a Senior Chapter." Closing prayers led by the Chaplain, ended the rally.

A CONVENTION FOR ALL CHURCHMEN.

Los Angeles, August 25-29, 1915, Thirtieth National Convention of the Brotherhood of St. Andrew.

Under the auspices and direction of the Brotherhood of St. Andrew, a great Churchmen's Convention will be held from August 25 to 29, inclusive, at Los Angeles, California. Officially, it is a Brotherhood of St. Andrew Convention. In reality, it is to be wide open to every interested Churchman. California invites the world to its two great Expositions. Los Angeles bids Churchmen to its exposition of practical Christianity. By all means, visit the Expositions; but by no means neglect to attend this Convention.

Three things characterize the National Conventions of the Brotherhood. First: The fact that the routine business of the organization occupies only a comparatively short part of the sessions. Second: The fact that these conventions are primarily Conferences, Training Schools, Rallies and Corporate Communions of busy Churchmen, for the attainment of greater efficiency in the spreading of Christ's Kingdom among men. Third: The remarkable care and attention given to the arrangement of the program and the securing of speakers of nation-wide distinction, so that the sessions will be an inspiration and help to any who attend. The problems dealt with are the problems which confront every Churchman and Church boy in the practice of his religion. For thirty years the Brotherhood has been feeling its way in getting the best results from conventions and it has profited by the experience of those years, so it is an assured fact that this coming Convention will embody the best of all those which preceded it.

The Los Angeles Convention offers some special attractions. As everyone knows, Los Angeles has an ideal summer climate. A few miles to the north are the Sierra Madre mountains, including snow-capped San Antonio. The surrounding country is dotted with orange and fruit groves and orchards. A few miles to the west is the Pacific Ocean; and numerous attractive beach resorts within easy reach by the fast trolley cars of the great Pacific Electric Railway System. A cooling breeze blows over the city every day of the summer. One hundred or so miles south, lies San Diego with its beautiful Panama-California Exposition. Visitors from most points outside the State can obtain without extra charge a coupon entitling them to transportation from Los Angeles to San Diego and return, provided they ask for such coupon at the time they buy their tickets. Five hundred miles to the north lies San Francisco. Visitors may route their trips so as to visit Los Angeles either coming or going to the Panama-Pacific Exposition. Unusually low rates are in effect, and they take in Los Angeles.

The Convention will begin with a great Churchmen's Dinner on Wednesday, August 25. Men coming from outside the Diocese of Los Angeles will be the guests of the Los Angeles men at this dinner. A speaker, whose name we are not yet free to divulge, but who is known throughout the country for his eloquence and sound Churchmanship, will sound the keynote of the Convention. St. Paul's Pro-Cathedral on Central Park in the center of the city, will be used for daily Communion services. The sessions of the Convention will be held in the new Bible Institute building, built at a cost of $1,125,000. There will be devotional services, mass meetings, conferences, large and small, and the opportunity for personal consultation with experts in Boy's work, Bible Class work, and all branches of Church activity. The Annual Corporate Communion will be held Sunday morning, August 29, and a great Consecration service in the evening. The speakers will all be men of power and men whose lives, as well as whose words, are full of helpfulness, encouragement and inspiration.

An Information Bureau for the use of all Churchmen, is maintained at the Brotherhood of St. Andrew Convention Headquarters, 635 Merchants National Bank Building, Los Angeles. You will want to know about transportation, hotels, the Expositions, beach and mountain resorts, as well as about the Convention. Write to Convention Headquarters at once, even if you are in doubt as to your coming.

CONVENTION PRAYER.

Almighty God, to Whom belong all the issues of life, illumine, we pray Thee, our hearts and minds with Thy Holy Spirit, so that in and through us, in the coming Convention of the Brotherhood of St. Andrew at Los Angeles, the Gospel of Thy Son Jesus Christ may be effectively preached to men who need its inspiration and help.

Deepen, we pray Thee, within each one of us, the sense of Thy Presence and Power, and may the consciousness that Thou art dwelling within him give to each member of the Order courage and hope in his work for Thee. All of which we ask for Jesus' sake. Amen.

Authorized by the Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles.

Organist and Choir Director
Mrs. Geo. H. Powers
Phone Fillmore 2851 1912 Broadway, S.F

CLOSE OF NOONDAY LENTEN MEETINGS.

With the end of Lent came the close of the noonday Lenten meetings held daily in the Merchants Exchange building. The meetings have been a success in every way, and it is regrettable that they cannot be continued throughout the season, or held at certain times during the year. Much credit is due the Brotherhood of St. Andrew and its efficient representative, George H. Andruss, to whose zeal and interest much of the success of the meetings was due. At the close of the service Saturday the following resolutions were adopted by unanimous vote.

In accordance with the custom which has obtained through all the years in which these Lenten meetings have been held in this place, it is now in order to pass a resolution of thanks to all those who have helped in various ways to make them helpful to the busy men who have gathered here to listen to the serious thoughts that this season of the year should suggest to the minds of all men; it, therefore, gives me pleasure to offer the following resolution:

"*Resolved*, that we, who have benefited by these meetings, appreciate the wisdom of holding meetings such as these in the center of business activity during the Lenten season when our minds are more ready to respond to the call of serious thoughts, and we desire to express in this manner our gratitude to the Merchants Exchange for the use of this fine room during the noon hours of the past 40 days; to the speakers who have graciously come to us with thoughts and words winning our minds towards the higher life and whose ready response to its call enables the Brotherhood of St. Andrew, under whose auspices these meetings are held, throughout the country, to reach the hearts of our business men with a message of comfort and help.

"We also desire to express our thanks to the committee which has arranged for the meetings; to the gentlemen who were instrumental in putting to our use the large room upon the first floor for Good Friday service; to Sherman & Clay for the loan of the chapel organ, and to all others who have in any way helped to make these meetings fulfill the purpose for which they have been held.

"And we finally desire to express our gratitude to Almighty God for the privilege of thus meeting together for a half hour in daily worship in honor of Him, because He gave His Son, a ransom for us, Whose sacrifice this Lenten season commemorates, and to express the hope that all that has been said and done at the meetings may redound to His honor and glory."—S. F. Commercial News.

All Saints' Church, Elmhurst, will be consecrated on Sunday, May 2d, at 11 a. m. This flourishing mission, under the oversight of the Rev. Hamilton Lee, Rector of Trinity, Haywards, and assisted by Mr. E. J. Hoering of the Church Divinity School, has a most energetic guild of ladies, one of whom is the faithful octogenarian, Miss Theodosia Prevost. Their persevering work has at last paid up all indebtedness so that the building may be consecrated, and they are already at work planning for a much needed guild hall.

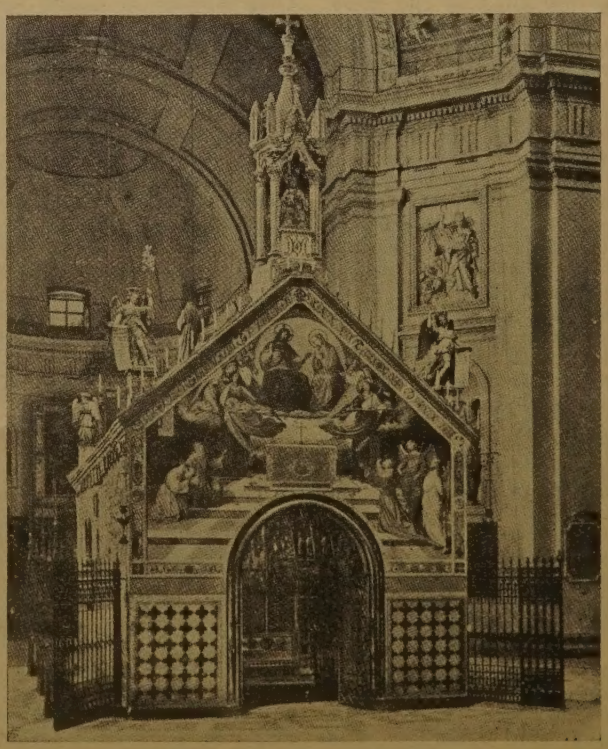
AN ARMY CHAPLAIN

who has four months leave due, would like temporary work any time after May 15, city preferred. ADDRESS CHAPLAIN,
c/o Pacific Churchman.

A Tourist Point for San Franciscans

Many San Francisco Tourists will recognize the three pictures we print in these columns as those of the buildings most closely associated with the name-saint of San Francisco. The tiny Portiuncula, the place of the vocation of St. Francis and of so many other sacred associations with him,—in his time very plain but now elaborately embellished,—and the great church built over it known as the Church of St. Mary-of-the-Angels, down in the valley from Assisi, have a world-wide interest. The Rev. Fr. Bernardine Ibald, O. F. M., who has recently come to San Francisco from the Portiuncula, has shown many courtesies to visitors there, and this may reach the eyes of some who will be minded to help him in his effort to secure funds for the restoration of the facade of the great church. (See picture on cover.) The hope is to raise one hundred thousand dollars for that purpose as part of the celebration of a seven hundredth anniversary of the Portiuncula in 1916. Small or large contributions—one dollar will buy a stone—may be sent to the Rev. Fr. Bernardine Ibald, O. F. M., Franciscan Monastery, 133 Golden Gate Avenue, San Francisco.

Basilica of St. Mary-of-the-Angels as it is today



The Portiuncula within the Larger Church

Literature of the Day

The Work of a Great Parish. By Nine Portsea Men. Edited by the Vicar, Rev. C. F. Garvett. Longmans, Green & Co. $1.75 net.

Portsea, adjoining Plymouth, England's great naval base, is a large parish in very truth, with one of the most splendid churches in England. A staff of seventeen clergy, living, praying and working together, five Mission Churches, Parish Halls, Clubrooms, and a large band of organized lay workers, may afford some faint idea of the activities of this huge parish. The church was built by the Rev. Edgar Jacob, now Bishop of St. Albans, thirty-seven years ago, and with him began that marvelous parish work of which this book tells the story. In a way it is interesting to all who care to hear of the extension of the Church and of the methods of Church life elsewhere. But the book has a value beyond that. It may be thought at first sight that the workings and schemes of a vast parish in England can only be of interest as a record of successful work. But beyond mere interest it may become very useful indeed even to the rectors of small parishes in this country. For there is a wealth of detail, the issues of long experience about every phase of parochial work, ways of dealing with every class from young children upwards, invaluable directions for confirmations, afterwards communicants, and classes for them. It differs from the many books which have been written about "How to Work a Parish," as practice differs from theory and work from visions about it. And it is interesting withal right through.

The Archbishop's Test. E. M. Green. E. D. Dutton & Co., New York. $1.00.

The Test, or rather the specific for healing all the spiritual ills of the Church of England, is the living up to every rule and obligation of the Prayer Book. Absolute conformity is arrived at in two years and it was "Roses, roses all the way," only one Bishop got rather heated when the idea was mooted, but in the end even he "roared like any suckling dove." One would like to have some experience of the extremely benignant conditions and be able to say "I, too, have been in Arcady," and lived under the gentlest and saintliest and most impossible of Archbishops. The author, whoever he may be, has dreamed a dream and the story of it is pleasant reading, so long as verities can be shuffled out of their obtrusiveness. But we seem to wake up at the end, and then the marvelous Archbishop, the regenerated Church, the whole fairer order of a perfection achieved by silent methods, vanishes like a dream. It would be rather interesting to know what the author proposed to effect by this charming effort (for it is charming to read) but the discovery of a definite purpose would be as difficult as the effort to find in the flesh the very unique Archbishop of the book.

Our Comradeship with the Blessed Dead. Bishop Maud, D. D. Longmans, Green & Co. 75c net.

The very touching addresses in this little book by one of the Suffragan Bishops of London were given in St. Martin's, Trafalgar Square, at weekly services of Intercession, following the last Festival of All Saints. The dominant note in them is expressed in this extract from the preface—"The very meaning of being a Christian is that we belong to the Family of God, to which we are indissolubly linked with all those whom His love embraces in a relationship to which neither space nor time, life nor death, interposes any possible bar. 'Whether we live, therefore, or die, we are the Lord's. For to this end Christ died and rose again that He might be the Lord of both the dead and the living.' Yet there is hardly any truth so neglected, the meaning of which is so little appreciated, as this that the Creed expresses in the 'Communion of Saints.'" The addresses all through are mingled with thoughts of the "Fallen in Battle," but there is abundance to think of and to help the great company of mourners everywhere. And for the many who giving way to emotional grief, are absorbed in thoughts of self, this counsel is needful enough, that Love is not meant to find its employment in the barren outpouring of emotional grief but in the acceptance of the claim made upon us for active service. The book is full of wise and kindly sympathy, but the base of it all is the "Communion of Saints." The Bishop's efforts to put prayers for the dead in the light of common sense and consentient Church teaching ought to carry weight and will, save where morbid one-ideaed prejudice warps judgment and blinds the eyes.

Report of Kearny St. Mission for the month of March, 1915.

826 KEARNY STREET
SAN FRANCISCO

Regular Evening Services	31	atten.	2990
Eve. Bible and Prayer "	31	"	2265
Converts Prayer Circle "	15	"	233
Noon Bible Study "	31	"	473
Total	108	"	5961
Attendance of all Meetings			5961
Requests for prayer			49
Professed conversions			40
Gospels given out (St. John)			75
Tracts given out			100
Meals given free			1503
Bread and soup furnished free			2144
Beds furnished free			30
Clothing given free (pieces)			78
(We want more clothing for men, last year's clothing will do)			
Employment secured for			3
Basket Offering			$28.25

A. H. BLAIR, Supt.

IS THIS WORK WORTH WHILE?

To keep it going we have to raise One Hundred Dollars a month in addition to our present income. **Are you willing to help a work that is paying such a large dividend as the above report shows?**

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MRS. GEO. H. POWERS, MISS RUTH POWERS
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Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

GOD GUIDETH ALL.

All is uncertainty,
Yet over all
One guideth steadily
Great things and small.
What will the issue be?—
God guideth all.
—James Freeman Clarke.

MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

Diocesan House, 1217 Sacramento St., San Francisco. Telephone Franklin 341

The Alaskan Churchman Calendar. 50c.

The Church Missionary Calendar. 30c.

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